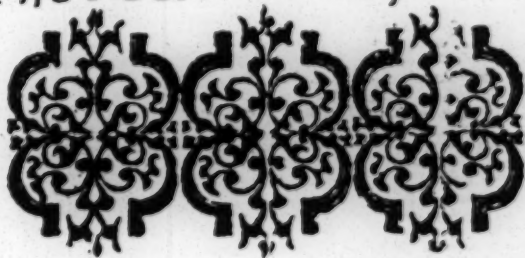


A Sermon

*preached at the Tower of
London, by M. Dering
the xi. day of Decē-
ber 1509.*

MS. He died in 1576.



¶ Imprinted at London by
Iohn Day, dwelling ouer
Aldersgate.

¶ *Cum gratia & Priuilegio
Regiæ Maiestatis Per
Decennium.*

John. 6. 34.

✱ Then they sayde vnto him,
 Lorde geue vs euermore of
 this bread. And Iesus sayde
 vnto them. I am the bread
 of life: he that cometh vnto
 me shall not hunger, and he
 that beleueth in me shall ne-
 uer thyrste.

WE haue (dearlye
 beloued in our Lorde
 & sauour Christ) wee
 haue in this portion
 of scripture to consider: first this
 petitio or request which þe Jewes
 make vnto Christ in these words:
 Lorde geue vs euermore of this
 bread. Then, the answer that our
 Sauour Christ maketh againe:
 I am the bread of life, &c. Then re-
 queste riseth of certaine wordes,
 spoken immediatly before, when
 Christ sayth: My Father geueth
 3 2. 11.

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to you from heauen the true bread.
For the bread of God is he that cō-
meth downe from heauen, and ge-
ueth life vnto the world. **Through**
which wordes they breake out
streight into this prayer: O Lord
geue vs alwayes thys bread. These
wordes they doe not vtter with
any good affection, or longing de-
sires to be partakers of the mer-
cies, which are offered vnto all in
Christ Iesu: but rather of a distē-
pered minde, drawne into contra-
ry desires, seeking by all meanes
to fill them selues with happines,
and yet to ieste and scoffe at the
doctrine of Christ. The thoughtes
of their mindes are made mani-
fest, both by these wordes of Christ:
h. 62. 6. Ye seeke me because you eate of the
loaues and were filled: and also by
theyr owne wordes to the same
effecte, where they say: our fathers
eate Manna in the wilderness,
we requiringe Christ would
so

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so feede them still by miracle, and then they would follow him. And afterward also when Christ had further taught them & he would in no such sort feede the deintely on earth, but if they would eate of the breade & he would geue, they must renounce such fleshly concupiscence, crucify them selues vnto the worlde, and be with a liuely fayth incorporate into his body, then they should eate of the liuing bread: as soone as they had heard this, they murmured at him, shewing Joh. 6. 41
ing & he was not the bread that they did seeke for, and then declared what was their scoffing spirit, and sayd openly: Is not thys Iesus the sone of Ioseph, whose Father and mother wee know: how came he down from heauen? **Thy**
Dearely beloued, wee learne what mindes these men had & would haue bene fed with & of life. They would live for.

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h.6.28 but they would liue as they liste. They would follow Christ; but they would neyther hunger nor thirst. They would do the will of God; but they would not crucifie theyr affectiōs. They would come vnto heauen, but they would not be led by Jesus the poore Carpⁿters sonne. Theyr carnall fancies beguyled them. Theyr scoffing at Jesus Christ made theyr hartes so blinde: and theyr desire of happines was nothing but the shew of theyr owne folie. **Now** let vs beware by other mens harmes. Let vs not fall after the same example of disobedience. **Of** we bring our carnal fancies to the worde of God, we shall neuer vnderstād it. The naturall man perceiueth not the things that are of God. Such grosse imaginations deceiued **Ni-**remus, that he knew not what **s** to be borne a newe. Such **s** made blinde the woman
of

eb.4.11.

Cor.2.14

of Samaria, that they knew not
 how to aske for the water of lyfe. Mar. 10.
 Such carnal imaginatiōs made 38.
 the children of Zebedie to aske of
 our Sauour Christe, they knew
 not what. Luke. 12.
 Yea all the Disciples of 38.
 our sauiour Christe, by such fleshly
 desires oftentimes vnderstoode
 him not. And how much more
 ought we to take heede that haue
 so barren hartes, not watered so
 plētifully with Gods sprite: whe-
 ther shall we be led, yf wee byng
 vnto Gods word our sensuall ap-
 petites: sure euē thether, whether
 these Jewes are gone before vs,
 to murmur agaynst Christe, and
 despise his crosse. Let vs thē take
 heede while it is yet time, and in
 obedience of Gods worde banish
 farre from vs our own vndersta-
 ding, and yf we will be taught of
 the Lord God, let vs leade into
 captiuitie all our own cogitaciōs,
 and seeke no better estate for the

Gospell of God, then he hym selfe
 hath appointed by his holy wis-
 dome. Otherwise it will surely
 come vpon vs, that came so long
 agoe vpon these carnall Jewes,
 & wee shall haue so good liking of
 our owne delight, & we shall con-
 temne the poore Galilean, & with
 a proude countenaunce we shall
 thinke much scoone, that the Car-
 penters sonne should be our may-
 ster. This is the fruite & groweth
 out of mans wisdom. Here it is
 plainly testified in this vi. of Iohn.
 It is testified in the Scribes and
 Pharisees, that so often scoffed at
 our Saviour Christ: in the Sol-
 diours that vpon the crosse had
 him in such derision: in the whole
 multitude of the Jewes & stroke
 him and spitte on him, & bid him
 arcade, who had hurt him. Thus
 after that by carnall reason they
 would needes iudge of Christe,
 they grew more & more in hard-
 nes

nes of hart , till they thought it
 good wisedome to speake so great
 blasphemie . Such Gospellers
 there were many in the primatiue
 Church, that thought themselues
 wyle in making a ieste of Christ.
 So Iulianus th' Apostata, when
 y Christians asked helpe agaynste
 all their iniuries , with mockes
 and scoffes he would aske why Math. 5.
 they did complaine , whē the Ga- 49.
 lilean theyr mayster bad them do
 good for euill : yf any would take
 away theyr coate , that then they
 should geue him also their cloke.
 So many wicked Magistrates
 spoyled the Christians of theyr
 money , and would taunt them
 merely wyth the saying of theyr
 God: *Quod Cesaris scis , Cesari da,* Prudence.
 geue that vnto Cesare that thou
 knowest is Cesars. Such Gospel-
 lers at this day, wee haue a great
 many in Englād, y laugh smothly
 in their fleeces, at theyr madnes

Mat. 23. (as they thinke) that follow so earnestly y^e Gospel. So S. Peter hath borne witnesse generally of the wicked of all ages : that they shal thinke it much madnes, that other will not runne to like effusion of riot : but let them alone, y^e seeke willingly to goe so farre astray. This is the time of they^r reioysing. The dayes of repentance are not yet come. Whē they haue done with they^r mocking, them selues shalbe then mocked at, and for all they^r pleasaunt sporting, they shalbe called to iudgement.

An other thing I noted vnto you in y^e petition of these Jewes, & that was a desire of happines which they wished to come vnto: and in y^e middes of they^r malice, yet an inward sighing of spirite, that they might once eate of the bread of life. They pleased them selues exceedingly in fighting agaynst Christ, and yet agayne in remoyse

remorse of conscience, they wished
to be partakers of eternall lyfe.
And this is that sparkling of the
grace of god, which is kindeled in
the harts of all men, of which **S.** **John. 1. 9.**
John saith, that Christ lighteneth
all men that come into this worlde.
Cayne had this light, when the
burden of his sinne seemed so hea- **Gen. 4. 1.**
uy vnto him, that it could not be
pardoned. **Esau** had this light,
when for losse of his fathers bles- **Gen. 27. 38.**
sing, he lifted vp his voyce and
wepte. **Pharaoh** had this light,
when in remembraunce of all his
plagues he cried at the last: The
Lord is righteous, but I and my peo- **Exo. 9. 2.**
ple are wicked. The sorcerers of **Exod. 8.**
Egipt, they had this light, whē **God**
confounded theyr wisedome in a
most vile creature, and they con-
fessed before **Pharaoh**: *This is the*
finger of God. **Pilate** had this light: **Mat.**
when he washed his handes, and **24.**
cried before all the **Jewes**, that he
was

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Act. 8. 13.

Math. 6.

was innocent from the bloud of Christ. Simon magus had this light when he wondred at the signes and miracles that were wrought by y^e Apostles, & would haue geuen money for the holy Ghost. The Gentils them selues, they had al this light. Antiochus when he wept for all the euill that he had done at Ierusalem. Iulianus whē he cried, *vicisti Galilæe*, O man of Galile, thou hast gottē the victory. Adrian at his death whē he spake vnto him self, *Animula vagula, blandula, hospes comēsque corporis, quæ nunc abibis in loca, nec ut soles dabis iocos, pallidula, rigida, nudula!* Brutus had this light, when the night before he was slayne, he thought he saw a spyte that cried thus vnto him: *Ego sum tuus malus genius Brute: hodie me in phillippis videbis*, But what neede I (dearely beloved) to make this longe by examples. You your selues (I am sure).

you can witnes with this truth.
There is none of you so far geuen
ouer to vncleanes, but I am sure
sometime you say with these vncleane
Jewes: O Lord geue vs one
day the bread of life. This is the tri-
umph that vertue hath ouer vice,
that where so euer she is most ha-
ted, there she is often wished for.
And this is the great punishment
that God bringeth vpon the wic-
ked, euen as the Poete sayde: *Vir-
tutem ut videant, intabescantq; relicta,*
that though they loathe not vertue,
nor can not like to follow her, yet
they should pine away with a la-
ging desire after her. And this I
am sure, it striketh deepe, & wound-
deth the conscience of the wicked.
Though they haue set their harte
as an Adamant stone, and made
their face like flint, yet grace per-
seeth throughout their consciences,
& they say sometime, y way of ver-
tue is better. There was neuer
so

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Jac. 5. 2

so impure and dissolute an adulterer, but he hath sayd sometime: þe chaste body is beste. There was neuer so blasphemous nor vile a sweerer, but sometime he hath troubled at Gods Maiestie. There was neuer man so proud and ambitious, but sometime he remembereth he is but earth and ashes. There was neuer such an vsurer, nor couetuous wretch, but sometime he thinketh his Gold & siluer shall canker, & the ruste of it shall be a witnes against hym. There was neuer so riotous a person, sumptuous & prodigall, but sometime he condemneth hys owne doing, and sayth with the Prophet: The vnrighteous man borroweth and payeth not agayne. And what should I say more? There was neuer so high minded nor haueglorious a kyng, but he hath somtyme thought his crowne would fall from his head, and the crowne

Psal. 37. 23

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crostone of righteousness was better, which was in the kingdome of Heauen. And this dearely beloved, as it is in a wicked lyfe, so likewise it is in corrupt Religion. Truth that is strongest and ouercometh all, in Religion forceth the enemy oftentimes to confesse her. There was neuer papist that so magnified merites, and talked of his workes of supererogatio, but oftentimes in his conscience he would surely confesse, that when Luc. 17. 16. he had done all, yet he was vnprofitable. There was neuer any so great an enemy to faith, but when his conscience was touched with the griefe of sinne, he would cry aloud: Faith alone doth iustifie. There was neuer (I am sure) papist yet so drunken, that made so much of all his fleshlye worship-pinges, of Organes, and singing: of altars and altarclothes, of framonie, and sweete musick.

Esa. 1. 12
Ioh. 4. 23

ling saouours: of banners & streamers: of goodly tunes and melody: of silver crosses and chalices, but he hath sayd sometime, who required these things at our hands? the true worshippers do worship in spirit & veritie. There was neuer Baptism in so deepe a sleepe of pardons and of Purgatory, but he hath surely sayd it, such weak engines can breake downe but paper walles, and such cold water can quench but painted fyres. There was neuer Hope nor general counsell so desperately bent to set up worshiping of Images, but their owne hartes haue often cryed without them: they haue mouthes and speake not, they haue eyes and see not, they haue eares & heare not, they haue noses and smell not, they haue handes and touch not, they haue feete and walke not: thou shalt not bow downe to them, nor worship them. There was neuer

Isa. 1. 15.

ner Papist so blinded with the
great absurditie of transubstan-
tiation, but some tyme seying the
wyne in the chalice, he hath bene
afrayde to say: by this and by no-
thing els, let my sinns be washed,
and seing the cake in the Priestes
handes: thou alone hast redeemed
me, and alone by thee I looke to
be saued. This doubt ye not (dear-
ly beloued) is the working of the
Lord in the hartes of all hys ene-
mies. Refuse hym how ye will
in lyfe or in Religion, you shall
cary day and night a witnesse in
your brest against your selues, &
your hartes will condemne you,
that cry evermore against you: &
way vnto true happines is ney-
ther by sinne nor superstition: nei-
ther by open rebellion, nor yet by
accursed idolatrie. And thus for
out of this petition of p^rfectors
Jewes I haue noted vnto you
what I haue thought best to say;

common instruction . The Lorde
graunt vs that wee make the like
request , but with a better spirite,
and pray euermore vnto him : O
Lord geue vs alwaies the bread of
life. Now let vs consider the other
part which (I sayd) is y^e answer
of our Sauour Christe , in these
wordes : I am the bread of lyfe, he
that cometh vnto me shall neuer
hunger, and he that beleueth in me
shall neuer thirst. Out of this place
(dearly beloued) I will note vnto
you, as the text geueth me occa-
sion, these three points. First who
is the bread of lyfe, then by what
meanes he is eaten , and thirdly,
what fruite cometh of such su-
stenance . Who is this bread,
Christ sheweth in these wordes:
I am the bread of lyfe . By what
meanes he is eaten , it is shewed
in these wordes : He that cometh
vnto me , he that beleueth in me.
What fruite cometh of it , it is
shewed

oh. 6. 34

ohn. 6. 35.

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shewedin these wordes: he shall neuer hunger, he shall neuer thyrste. I am the bread of life. These words they signify thus much, that in Christ alone we haue life, and all confidence of saluation it must be grounded on him & on none els. Christ crucified is a continuall sacrifice of reconciliation standing betweene God & vs, so that what so euer grace, mercy, and peace is poured vpon vs by God the Father, it commeth downe through the body of Christ vppon y^e crosse: and what soeuer ioy or comforte: we can haue in beyng vesselles of mercy, thus it is made perfecte: whē with a liuely fayth we looke through Christ crucified, and so go with boldnes vnto the throne of grace. Thus Christe is called the bread of lyfe: the foode of our soul, & nourisher bp of our consciences to a perpetual quietnes. This the scriptures testify most plentifully

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Math. II.

in all places witnessing, that
when so euer wee feele our selues
hungrie, that is, laboring & heauy
lodē with the burden of our finnes,
we must come vnto Christe: and he
will refresh vs. Fro our first father
Adam vntil the last man that shal
be borne vpon earth, neuer was
nor shalbe one y shall finde other
foode of life. Adam by whose sinne
we were all condemned, when he
was cast out of Paradise, that is,
out of Gods fauour and the place
of rest, he could not feede his soule
neither with the labour of his
handes, nor with the sweate of
his browes, but the first foode of
life he found in this promise, that
the seede of the Woman should
treade down the head of the serpēt.
Abrahā, Isaac, and Iacob, in all
theyr wandring iorneyes, they
liued not by this, that theyr poste-
ritie should be multiplied, and en-
ioy a land that flowed with milke &

Gen. 3. 15

hony, but this was the bread of
 lyfe that made thei harte glad,
 even the sight of Chriſte, and by
 thys promiſe every one of them
 lived: In thy ſeed all the nations
 of the earth ſhalbe bleſſed. The
 law that came after and taught
 vs true obedience, we learned no-
 thing by it, but the knowledge of
 our ſinne, nor it wrought nothyng
 in vs but the multiplying of our ini-
 quitie. The lawes and ordinaun-
 ces, which were in meates and
 drinckes, and carnall rites and ce-
 remonies, they could not feede y
 conſcience of him that did the ſer-
 vice: the ſacrifices and offringes
 were not ſuch, y they could geue
 vnto vs the foode of life: It was al-
 together vnpoſſible, that the bloud
 of Bulles and Goates ſhould take
 away finnes, but ſo farre the law did
 feede our ſoules, as it ſhurte vs yp in
 the faith that ſhould be reueled, and
 led vs as a ſcholemaſter vnto Chriſt

Gene. 12.3

and 26.

4. and 28.

14.

Rom. 7.7

Rom. 5.2

Heb. 9.9.

Heb. 10.4

Gal. 3.24.

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The Prophetes that came after,
rayled vp of God to teach his peo-
ple, they shewed no other marke
to looke on, nor other hope to liue
by, but that child that should be
borne vnto them, and that sonne
that should be geuen them, whose
name was wonderfull, counseler, the
mighty god, the euerlasting Father,
the Prince of peace. The Apostles
& Euangelistes now sent in these
latter dayes for the worke of the
ministry, to gather together the
saintes, and buyld vp the body of
Christ, they feede vs not with the
foode of our owne workes or
weldoing, but to make our fayth
strong, & the promise of God sure,
they tell vs: Christ is our peace, and
there is no other name vnder Hea-
uen geuen vnto men, by which wee
shall liue, saue onely the name of Je-
sus Christ. Thus Christ is our
bread of lyfe, and if we will build
our selues vpon Abraham, Isaac,

or Jacob, to be of theyꝝ posterity
if we will be led by the law and
the Prophetes, by the Apostles &
Euangelistes, to find the foode of
life: if we heare Christ him selfe, or
wilbe his Disciples, the this is our
Religio: Christ is the bread of life,
to to wretched haue the preachers
bene ꝑ haue called you from this
bread, to feed you with theyꝝ cor-
rupt leauen, from this fountaine
and wellspring, to their owne pud-
dles that cā holde no water. Thus
they haue all Done that haue led
you any whether saving to Christ
alone, ꝑ haue taught you to pray
vnto saintes, aungels, or archan-
gels to be your mediatoꝝ, that
haue tolde you of iustification in
your owne workes, that haue sold
vnto you theyꝝ Masses as sacrific-
es propitiatoꝝ for the quicke &
Dead, that haue bid you truste in
pardons and indulgences for re-
mission of sinnes, ꝑ haue brought
you

you vnto the pope, a sicke head of
an ill disposed sinagoge, to hang
your faith vppon his sleaue, that
hath told you of general Councels,
they could not erre, but what
so euer they should decree, you
shoulde so receyue it, as the holy
Euāgelists. Thus haue these mō-
sters spoken, and thus they haue
deluded you, and yet they say stil:
wherein haue wee offended? but
the Lord be prayesd, that hath de-
liuered vs out of the kingdome of
such darknes, and brought vs a-
gaine into the light of his Gospel.
Let vs now walk in it accor-
dingly, and cōfesse Christe alone
to be the bread of life. The second
thing that I noted vnto you in
this aunswere of our Saviour
Christ, is: how wee do eate of this
bread, & that (I said) was shewed
in these wordes, he that cōmeth
vnto me, he that beleeueth in me,
To come vnto Christ, to beleue in
Christ

Christ, this is to eat Christ, so that
 we may wel say as S. August. said: *Auguf.*
Quid paras dentes aut ventrem, crede tract-35.
 & manducasti? It is no neede to prepare *Upon the*
 tooth or belly, beleue and thou hast eaten. *sixth of*
John.

But here (Dearely beloued) I
 must first admonish you that this
 place, nor this vi. Chapter of Iohn,
 is not ment of y^e Sacrament, as
 some popish interpreters haue ig-
 norantly told you. The Sacramēt
 was not yet instituted, nor any
 now present knew whether he
 would euer ordaine any such Sa-
 cramēt of his body & bloud, or no:
 So that yf he had spoken therof,
 he had told them of that, which
 they could not vnderstand. But
 this Christ doth, without all con-
 sideration eyther of Sacrament
 or no Sacramēt. He telleth them
 how and by what meanes his bo-
 dy can be eaten, whether it be in
 your inward fayth, when secretly
 and with your self you feede y^e.

pon his body, or whether it be in
outward signe or Sacramente,
which is a helpe of our infirmity,
the more lively to tast of his mer-
cies. There is but one & the same
way, neyther to eate his flesh, nor
to drinke his bloud: the which
way plainly & expressely here is
delivered vs by Christe, that wee
neede not to erre except we will.
And this was Christs great mer-
cy to prepare the hearts of his chil-
dren, that they should not be of-
fended with any manner of vn-
derstanding, when they should
heare in the institution of the sa-
crament, take, eate, this is my body.
They are before well instructed,
and they know what to beleue.
The grosse and carnall fancies of
transubstantiation, could not
disquiete them. They knew there
was no way to eate Christ, but to
come vnto him, nor to drinke his
bloud, but to beleue in him. And
this

this fayth was y^e more precious,
the further of his bodely presence Heb. 11
was remoued from them . They
knew faith was the taking hold, and
substaunce of things we hoped for;
and the sure apprehension & profe
of thinges that were not scene. So
that they knew how to feede of
hys body, with great boldnes to
lift by theyr soule, and take holde
of his mercy that sitteth in hea-
uen at the right hand of hys Fa-
ther . Whēce vndoubtedly all the
merites of his passion do presently
flow vpon his poore childrē. His
conflictēs and agonies with sinne
and condemnation , to set vs free
from Gods wrath & displeasure,
and all his obedience shewed here
in flesh , from his corporall, reall,
and substantiall body , commeth
downe vpon vs, to cloth vs with
righteousnes , that wee may be
found vnblamable before hys fa-
ther. Thus much y^e Disciples wel
vnder-

vnderstoode, and they murmured
 not at these wordes, this is my
 body. Thus much let vs learne
 out of this place against we come
 vnto the sacrament, that to come
 vnto Christ & to beleue in Christ,
 that is truely to eate Christ. This
 beyng proued true vnto you, you
 will soone set your selues free fro
 al popish idolatrie. And how true
 it is marke well, I beseech you,
 what are the wordes. I am sayth
 Christ, the bread of life. He that co-
 meth vnto me shall not hunger. If
 Christe had spoken still properly,
 accordyng to y metaphore, he had
 sayd this: I am the bread of life,
 he that eateth me, shall not hun-
 ger. Now he him self hath sayd: he
 that cometh, in stead of this, he
 that eateth, if you wil beleue him,
 you must needes cōfesse it. To
 eate Christ, is to come vnto him.
 So in this other sentence. He that
 beleueth in me, shall not thyrst. If
 he

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he had kepte þ^e propertie of speach,
he had sayd thus: he that drinketh
of me shall not thirst. In stead of,
drinketh, he sayth, beleueth, and
therefore it is moste certaine, to
drinke of Christe, is to beleue in
Christe. So that this is now an
vndoubted truth, to eate Christe,
to drinke Christe, to come vnto
Christ, to beleue in Christ, these
are all one. And who hath eares
to heare and heareth not this? or
whose iudgemēt is so blinde that
he can not perceiue it? Compare
the sayings of Christ in this chap-
ter: you can not (if you wil not) be
deceyued. He that beleueth in me
hath euerlasting life. And after. He
that eateth of this bread, hath euer-
lasting life. Except ye eate the flesh
of the sonne of man, and drinke his
bloud, you haue no lyfe in you. He
that beleueth on him that sent me,
hath lyfe euerlasting. You will not
come vnto me that you may. live.

John. 5. 2.

John. 5.
John. 6.

noho

6696

Joh. 6. 54.

Who seeth it not heere, to eate,
to come, to beleue, is all one.
Againe: He that beleueth in me, I
will raise him vp at the last day. And
he that eateth my flesh, and drinketh
my bloud, I will raise him vp at the
last day. After all those sayings of
eating his flesh in deede, and drink-
ing his bloud in deede, at which
the Capharnaites were offended,
& diuerse of his disciples forsooke
him, Christe sayth then vnto hys
Apostles, will you also go away? As
if he should haue sayde, are these
woordes so strange that you also
will be driue away? Vnto which
Peter answered: Lord to whom
shal we go, thou hast the wordes of
eternal life, & we beleue and know,
that thou art Christ the sonne of the
liuing Lord. Loe here, how Saint
Peter him self, of whose name the
Pope braggeth so much, and yet
bitterly renounceth his sayth. S.
Peter (I say) vnderstandeth, all
these

A Sermon.

these wordes of life, of the eating
and drinking of Chyristes flesh and
hys bloud, he expoundeth them,
thus: to beleue in Chyriste, and to
know him to be the sonne of the
liuing God, euen as Chyrist hym
selfe had before taught hym: The
wordes that I speake are spirite and
life, it is the spirite that quickneth,
the flesh profiteth nothing. If all
this be not playne enough, looke
yet, & let S. John expound hym
selfe. Here Chyriste sayth: he that
eateth my fleshe, and drinketh my
bloud, dwelleth in me, and I in him.
The same S. John that wrote
this, sayth thus agayne: Who so ^{1. John. 4}
confesseth, that Iesus is the sonne of ^{15.}
God, God dwelleth in him, and he
in God. Whereby it is plaine, he
that confesseth thus of Chyrist, he
eateth hys flesh and drinketh hys
bloud. This (dearely beloued) is
no new doctrine but taught by
Chyriste, receiued by his Apostles,
writte

written for all ages by his holy
Euangelistes, now preached to þ
comfort of all true Christiās, and
in the primitive Church beleued
of all the holy Fathers. I would
alledge you theyr owne sayinges,
but that the tyme passeth, & you
haue thē plentifully set out vnto
you, you may read them when
you will. These places alledged
out of the Scriptures, one expou-
ndyng an other, they are the surest
witnesses, to know the meanyng
of the holy Ghost. And what if
here I should reason out of our
Christes owne wordes to proue,
there can be no transubstantia-
tion. He sayth for prooffe, that hys
naturall body is rysen. See my
handes and my feete, touch me and
handle me, it is euen I. Seyng
Christe wyll haue our senses to
iudg of his body, let vs do so. Se,
feele, touch, tast, is it ought but
bread? this argumēt me thinketh
is

is good and well warranted by
 Christ him selfe, and it semeth not
 so euery to me, but so. Augustine
 thought so notwe a. xi. hundred
 yeare agoen. See, *De doctrina Chris-
 tiana lib. 3. cap. 16.* there you shall
 finde it. But the time passeth, and
 I will come vnto that, that I
 thinke you looke for, and whereby
 the hope hath made the substance
 of al his masses. Christ saith thus:
 Take, eate, this is my body. And Math. 26.
 what then: is there any obscuritie
 in these wordes? Is it not often
 and plainly spoken, what it is to
 eate his body? ar not his Disciples
 well taught? knew they it not long
 before? Is it is plainly said: this is
 my body, so is it not plainly ex-
 pounded, these wordes are spirite
 and lyfe? No man can here be of-
 fended, but he that is dull of hear-
 yng, and hath not harkened be-
 fore to the wholesome doctrine of
 truth. But you wil say, why cou-

not Christ as well haue sayd: this
is a figure, or signe, or token of my
body. I aunswere. Firſte theſe
wordes are without daunger, that
his diſciples ſhould dreame of trā-
ſubſtātiation: they are ſo aſſured-
ly taught before how they ſhould
eate or drinke Chriſt. Then I ſay,
thys our ſauour Chriſt did chooſe
to ſpeake, to ſhew his great and
abundant loue toward vs, that
wee ſhould be ſo fully perſuaded,
that he were our head, & wee his
members, as if his naturall and
reall body, were ſubſtantiallye
withyn vs, that we ſhould know,
what ſo euer we could wiſh from
his mercy to comfort vs, by thys
Sacrament or conenaunte of his
mercy, wee ſhould ſo aſſure our
ſelues of it, as yf we eate his very
fleſh, or drinke his natural bloud.
The like phraſes or ſpeeches are
many and often in the ſcripture,
Chriſt is our hed, and we his mem-
bers,

A Sermon.

bers, he dwelleth in vs and wee in him. He is the corner stone, & wee are the building vp. He the vine, and we the braunches. His body is the meate and we the eaters. Whose harte is so dull that is not stirred vp with these speaches? or who vnderstandeth not by these speaches? Christ would shew the aboundance of his loue toward vs. and the great boldnes that Christ will haue vs to put in his mercy? As for transubstantiation, it is so straunge from the sense of the scripture, that yf the Pope had not bene, I thinke it neuer had bene thought of. And yf the Coiſcell of Lateranne had not bene, it had neuer bene named. But let vs way the wordes a litle, and conferre the with these late popish follies. Christ sayth, take, eate, this is my body. But the Pope sayth, take not, eate not, sitte a farre of, and looke on, fall downe and worship.

C.ij. The

Ephes.
John.

Math. 26.

28

A Sermon.

This is my body , Was not this
theyr maner of preaching? How
els could this haue bene your mā-
ner of practise, when you came to
the Sacramente , or as you ra-
ther called it, the sacringe of your
Mass? Christ sayth: Drinke you al
of this: this is my blood. The Pope
bitterly denieth it, & proueth it by
good reason, His body (sayth he)
can not be with his blood: there is
concomitantia , the one foloweth
the other , and therefore you shall
not drinke it , yet it is his blood.
Christ sayth, as ofte as you do this,
preach forth the death of the Lord
vntill he come . The Pope sayth,
that is not necessary . If you
say Masse daily , it skilleth litle,
though you preache not once in a
yeare. What maner of vicar call
you this man, that dispenseth his
masters Doctrin thus deceitfully?
or what hope can you haue of tra-
nsubstantiation, whe it hāgeth vpon
his

Math. 26

Cor. 11.
5.

his credit, & Dealeth thus vnfaith-
fullie: O (Dearely beloued) be not
Deceiued. These thinges be to
plaine to be dissembled. It is his
owne mouth that speaketh these
thinges, which (sayth he) can not
erre. Wee know that there is no
truth in him, and what so euer he
Doth, it is against Christe, and his
eternall Gospell. For the wordes,
this is my body (I trust) I haue
proued it, they be not wordes of
errour, to make you beleue the
thing that is not: the meaning is
plaine. The bread is a warrant, &
pledge vnto you, that as sure as
you eat it, which is the signe: so
sure your fayth feedeth on all the
fruytes of hys Passion, and the
righteousnes and true holines of
his humaine body couereth all
your sinnes before God his Fa-
ther, & clotheth you round about
with ioy and gladnes. These are
the riches of Gods abundant
C.iiij, graces,

graces, which make the poore penitent sinner to seeme more glorious, then all y^e worldly trealure. This is the secret Manna with which God fedeth his elect, y^e maketh the hungrie hart more glad & ioyfull, then all the bread of Princes. These riches they haue spoiled you of, that haue sold vnto you so deare they^r transubstantiatioⁿ. This foode they haue taken from you, y^e haue fed you so long with a fancie of Christes naturall body. For the wordes, this is my body, are not strang. Such phrases in y^e scripture are euer vsed vpon like occasioⁿ. In y^e 22. chapter of Gene. Iacob calleth his altar the mighty God of Israel: yet y^e altar was not God, but set vp in memorie how mightely God had preserued him. In the 12. of Exod. God sayd to Moses of y^e Pascall Labe. This is the Lordes passouer, & yet it was not the passouer, but the sacrifice of

Gene. 24.
10.

of the Lordes passouer, when in killing the first borne in the lande of Egypte, he passed ouer the houses of the children of Israell. In the 7. chapter of Leuiticus, where God gettieth to Aaron, & shoulde and brest of the sacrifices for hys portion, he saith thus: this is the Leuit. 7. annointing of Aaron, yet the breste and shoulde of the beastes, were not the oyle wherewith Aaron was annointed, but a signe or token of his annointing. In the 6. of Numery, when God setteth forth the law of the Nazarites, he forbiddeth them to defile them selues at the death of theyr father, mother, brother, sister, & added this clause: Because the consecration of his God Num. 6. is vpon his head. Yet the heare vpon his head was not his consecration, but the signe of his consecration. In the 5. of Numery, where God setteth forth the law of gelousie, the water whereby the

C.iiii. woman

A Sermon.

mat. 5. 21. woman is tried, is called often the
cursed water, and yet the water
was not cursed, but shewed the
woman to be accursed & detesta-
ble. In the 19. of Deuteronomie,
speaking of a false witnesse, bothe
parties are bid to stand before the
Lord. Yet he meaneth before the
Priest. in whose brest was Urim
and Thummin, a liuelie repre-
sentation of the Lord. In the 26.
of Deuteronomie, teaching what
they shall doe that offer theyr first
fruytes, it is witten: Thou shalt
say this before the Lord: Yet he
meaneth before the altar, a presēt
signe of the Lord. Oftentimes in
the law. the Arke is called the Lord
God. Yet the Arke was not God
but a liuely representation of the
Lord God. In the 17. of Genesis,
God speaketh of circūcision: this
is my couenaunt: which yet God
him selfe expoundeth in the verse
folowing, this is the token of my
couenaunt.

couenant. And what can be more
 plaine thē this: so **S. Paule** saith:
 the rocke was Christ. **1. Cor. 10. 3.**
 Met Christe
 was not the rocke that was in
 Horeb: but the water of the rocke
 was the signe of Christes bloud,
 which quencheth the thirst of all
 his elect and chose. So **S. Paul**
 calet̄ Baptisme, *Lauacrū regenera-* **Tit. 3. 5.**
tionis, the washing of the new birth:
 yet y^e water doth not regenerate,
 but the holy Ghost. An hundredth
 such speeches you haue in the scri-
 pture, where the signe hath the
 name of the thing signified. And
 how are you so bewitched, that in
 this one Sacrament of the body
 and bloud of Christ, you can not
 bear that phrase which is so vsual
 in the scriptures: But so it is saide
 Pauls prayer hath taken effecte
 in the Popish kingdome: he that is
 ignorant, let him be ignorant still. **1. Cor. 14.**
 But I hope (dearly beloued) bet^{38.}
 ter of you. God I trust hath light-
 ned

ned you ; and you do vnderstande
his holy scriptures. You wil come
in spirite and truth to these holy
misteries , and you haue forsaken
your olde leauen of all Romish I-
dolatrie. Now a woord or two of
the fruite of eating and drinking
Christ, & so I will make an ende.
To eate and drink Christ, is, as I
haue sayd , to come vnto Christ, to
beleue in Christ, and the fruyt of
this is: he that commeth vnto him,
he shall not hunger. Againe, and he
that beleueth in him, shall not thirst
any more. This (Dearely beloued)
is that great fruyt, that vnspeak-
able benefite , & endlesse mercie,
which they taste and eate of that
laboure and are loden and come
vnto Christe. My toung can not
expresse it: your eares cā not heare
it: our hartes can not imagine it,
what is & fulnes of ioy that sprin-
geth out of this fountaine. To thirst
no more , to be no more an hun-
gred

gred, is to see God as he is and
 to contemne the world, to haue al
 teares wiped away frō our eyes,
 and be no more sorowful, to haue
 the glory of God to shine vppon
 vs, & no more to regard the light
 of Sun or Moone. This shalbe
 then perfect, when Christ shall ap-
 peare in glory and maiestie, and
 wee shalbe clothed with righte-
 ousnes and immortallitie. Now in
 this body of sinne, this happines
 is tasted of, when we feele the spi-
 rite of adoption to crie vnto our
 spirite, Abba Father. When the Gala. 4.
 mercies of Iesus Christ do so cō-
 passe the inner man, that we see
 & feele the kingdome of Heauen
 pictured in our consciences, when
 with a great and longing Desire,
 euen as the hart longeth after the Psal. 12.
 water brookes, wee cry with saint
 Paule: *Cupio dissolui.* When we be Phi. 1.
 touched inwardly, and say with
 the saintes in þe reuelation: Come. Apoc. 7.
 Lord

Sermon.

Lord Iesu, come quickly. These are
the beginnings of those everlasting
ioyes, that can neuer be made ful
till this mortalitie haue put on im-
mortalitie, and this corruptible, in-
corruption, and wee haue geuen
into our mouthes, the songes of
our triumphe: O death where is thy
sting? O hell where is thy victorie?
The songes of our ioy, such as noe
can vnderstand, saue the hundreth &
foure and fortie thousand, that are
bought from the earth. He that ea-
teth of Christe to this purpose, he
is nourished, and he that drinketh
of Christ to this hope, he is quick-
ned. With this meate and drinke
Abraham was filled, when he for-
sooke his fathers house, his kinred,
his countrey, to go into a lande that
God would shew him. With this
meate and drinke Moses was filled,
when he rather chose to be a mis-
erable seruaunte among his brethren
of Israel, then to be a mighty Prince
in

Cor. 15

13.

Cor. 15.

5.

1 Cor. 14

Gen. 12.1

Ex. 1.17.

A Sermon.

in the court of Pharaoh. With this ^{Psal. 84. 11}
meate and drinke was Dauid filled,
when he wished rather to be a dore
keeper in the house of God, then to
dwell in the Pallaces of Princes.
~~With~~ this meate and drinke was
Paule filled, when he sayd, he ^{Pha. 3. 8}
accompted all the world as dung,
that he might winne Christ. ~~With~~
this meate & drinke who so euer
is filled, he will forsake father and ^{Math. 19}
mother, brother and sister, wife and ^{19.}
children, house and landes, yea euen ^{Luke. 14}
his owne soule, & take vp his crosse ^{26.}
and follow Christ. The remem-
brance of immortalitie that Christ
shal geue vnto him, wil make him
hartely to cōfesse, & this life is but
a momēt. The length of his daies
that liueth for euer, wil make him
behold his owne body, and say: all
flesh is grasse. ^{Eccl. 4} The glory of his ma-
iestie that shineth world without
ende, will proue the glory of man to
be but as a flowere in the felde. It

Joh. 16. 34

will make his harte to cry often
within him: Lorde feede vs euer
with this bread. And sure (dearely
beloued) the cause is soone espied,
why the worlde is so droncken,
with these transitorie vanities:
they neuer felt what the thinges
are, that abide for euer. He neuer
tasted of Christe that hungreth &
thirsteth after vayne glory, to be-
come honorable in this world. He
neuer tasted of Christe, & heapeth
vp siluer and gold, and cā not tell
for whome he gathereth it. He ne-
uer tasted of Christ, that spendeth
his dayes in wantonnes, and
harkeneth not to the sentence that
shalbe spoken vnto him: Come,
geue accompte of thy stewardship.
He neuer tasted of Christ, & hath
his eyes open to behold vanitie, &
seeth not Christ crucified for his
sinnes. He neuer tasted of Christ,
that hath his eares open to al vn-
doly soundes, and heareth not
the

Luke. 16. 2

the Trumpet that one day shall
blow a loude: Arise ye dead, and
come vnto iudgement. To be short,
hee neuer tasted of Chyste, that is
not crucified vnto thz world, and
the world vnto him, so farre that
synne raygne not in his mortall
body. The Prince neuer tasted of
Christ, & putteth the glory of hys
court in concupiscence, in pride, in
blasphemie. The noble mā neuer
tasted of Chyste, that braggeth &
boasteth of his parentage, and
knoweth not & he is but dust. The
magistrate neuer tasted of Christ
that suffreth this great carding &
diling, that leaueth sinne unpuni-
shed, & vertue unrewarded. The
Man or Woman neuer tasted of
Chyste, that cryeth not in spirite:
O Lorde thou art myne inheri-
taunce. The Father of all mercie,
and God of all consolation, strēg-
then vs with his grace, that wee
may tast of Chyste. Amen.

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Dering, E.

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DERING, E.

Several corners under
visit missing, title
reference date altered
Bancroft - 21st
March
4/2/21

17/1/21

11/1/21